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564 In four the nasal point was somewhat elevated. Slight prognathism with projecting teeth was observed in one individual, an unhealthy person.

Figure.—Seventy-one per cent. of the subjects were noted as "slight," 29 per cent. as "medium" and of those but two individuals are put down as "sturdily built."

*142
564 *Hair.*—In three individuals hairiness was conspicuously apparent, there being hair nearly all over the body, and in one of these the hair in the small of the back was so thick that in my notes it is described as "like a bush."

On the head.—In nearly 80 per cent. of the subjects the hair on the head was "plentiful and wavy"; in a few of these it was "very thick," while in the remaining 20 per cent. it was "moderate." In no case was it noted as "thin" or "slight." The number of subjects in which growth of hair on the cheeks was noted was one-fifth of the whole.

On the chest.—In nearly a quarter, the hair on the chest was noted as "thick."

On the arms.—In most cases it varied from "very slight" to "moderate." Rarely "thick."

On the legs.—In nearly half it was "moderately thick" to "thick"; in the remainder, slight to moderate.

(293)
(177) *Colour of the skin.*—It should have been noticed before that the colour of the face of the ordinary Malayali is invariably lighter than that of the body; possibly from the prevailing custom of using the umbrella. Malabar is for the most part shaded by trees and palms, and its peoples have not that disregard for the sun's javelins which we see in the country to the eastward. No one starts on a journey, and rarely leaves his house, without his umbrella—the thing of cadjan now being by degrees replaced by the cheap umbrella of European manufacture. The labourer working in the field, the fisherman in his boat on the sea, the boat-man on the backwater, all wear a large umbrella-like hat. Women always carry an umbrella out of doors; or, as in North Malabar, an umbrella hat-like thing which seems to be a curious survival of the custom of wearing an umbrella hat, is carried. This is, apparently, an ordinary umbrella hat, but the central part, which appears to be made to fit the head, as in the ordinary umbrella hat, is too small by half to fit any head, and this hat-like umbrella is carried in the hand to shield the head from the sun and the face

from the inquisitive passer-by. The fact remains that the Nayar, of whom we are now speaking, who never or very rarely wears any covering on the head, cannot withstand the effect of the direct rays of the sun without an umbrella. A few hours' walk in the midday sun where there is little or no shade, is sufficient to bring on fever to the ordinarily strong man. 292
751

Colour of the skin was taken generally on the right arm just below the shoulder, the book containing the colour type being pressed against the skin. 142
564*

The fairest was No. 44 (Broca).

The darkest was No. 28 (only one of this).

More than half were 29 and fairer, and the remainder were still fairer, several being 44 or very nearly.

Colour of the eyes.—In about three quarters of the subjects the colour of the eyes was No. 2 (Broca); in about one-quarter they were 1 to a trifle darker. In one individual the colour was between 2 and 3; a light brown.

Ornaments.—One or two golden kadukkans are commonly worn in each ear by those who can afford them. Ears pierced always. Though not for purposes of ornament, the ears of two individuals were marked by holes—pieces cut out of the cartilage. In one there was a circular hole 4 mm. in diameter, cut out of the cartilage of the right ear, and in another a circular hole 6 mm. in diameter in the left ear. In both cases the holes had been made during childhood to prevent colic. 301
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The ornaments worn by a few individuals were as follows:—

(1) One tambāk ring on ring finger, right hand. One iron ring on the little finger of the left hand.

(2) One gold kadukkan in each ear. One plain gold ring on the ring finger of the right hand. Wore a silver girdle on the waist instead of a string, to which he fastened his lunguti.

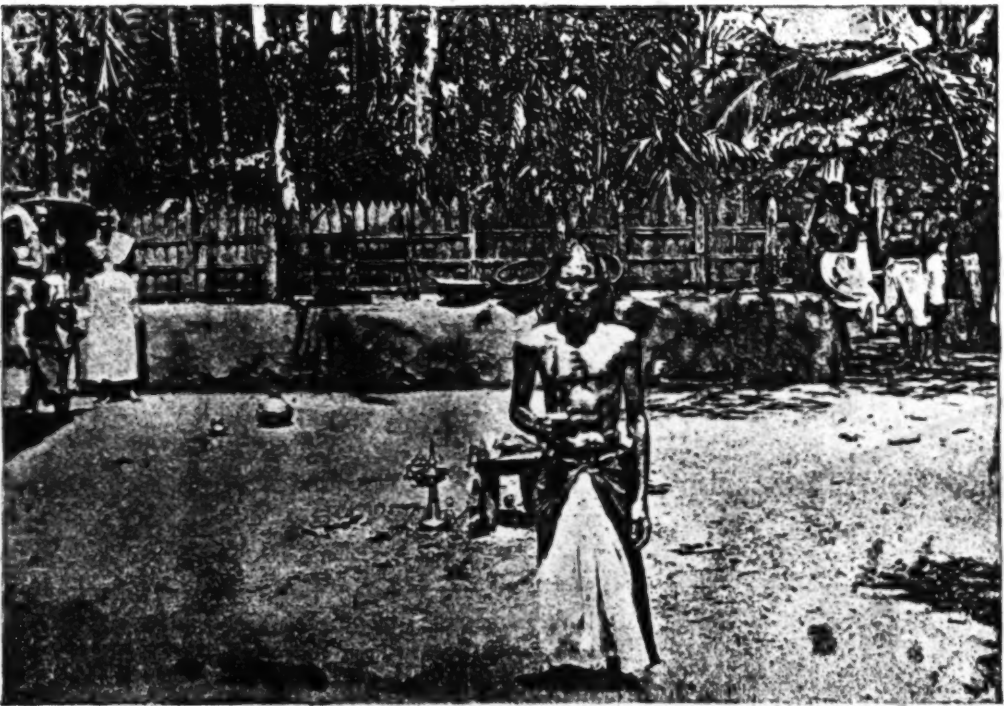
(3) Silver cord round the waist; on it a silver amulet case, of the usual shape, having inside it a charm written on a gold leaf to protect the wearer against the evil eye. (789)

(4) One silver ring on ring finger of the left hand. Two gold kadukkans in each ear.

Miscellaneous.—One man was tested, and found to have perfect vision. Weight was recorded in five cases only; the average was nearly 110 lb. which is probably not far from the general average. 41
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6: Fawcett G-5 (ca. 1900) 1915
 A VII Kerala A VII
 Nayar

PL. XII.



A VELICHCHAPPAD.

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 142
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[Facing P. 242]

9:Iyer E-4, 5 (ca. 1902-1906)1912

A Wll Kerala A Wll
Nayar

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142



HIS HIGHNESS SIR RAMA VARMA, G.C.S.I., G.C.I.E., F.M.U.,
RAJA OF COCHIN.

[Frontispiece]

9:Iyer E-4, 5 (ca. 1902-1906) 1912

A Will Kerala A Will
Nayar



A TALL-TYING GROUP OF NAIR GIRLS.

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[Facing p. 24]

9:Iyer E-4, 5 (ca. 1902-1906)1912

AWII Kerala AWII
Nayar



142
302
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A NAIR GIRL FOR SAMBANDHAM (MARRIAGE) WITH HER
BRIDESMAIDS.

[facing p. 31]

9: Iyer E-4, 5 (ca. 1902-1906) 1912
A WII Kerala A WII
Nayar



CHARACTERS OF MALABAR DRAMA (KATHA KALI).

[facing p. 65]

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9:Iyer E-4, 5 (ca. 1902-1906) 1912

AWII Kerala AWII

Nayar



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A VELICHAPADU

[facing p.84]

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is no covering for the head. This forms the costume of a large majority of them. On special occasions or when he goes to public places, he has the same loin cloth, while a richer cloth (*piru mundu*), somewhat longer and broader, is worn over the upper part of the body. As has already been said, Nayars are to be found in all grades of public service, and these as well as others wear a kind of a neat loin cloth, with a shirt and coat together with a turban to cover the head, while others more fashionable appear in European costume with turbans instead of hats; others again wear hats as well, but their number is few. Among the poorer classes, the loin cloth is not larger than a yard-and-a-half or two by three-fourth of a yard.

302

The men shave their faces and bodies clean, leaving an oval patch of hair on the top of the head, while some grow it over a large surface of the head. In both cases, care is taken to keep the tufts sufficiently long, smooth and oily, and this adds considerably to their neat and handsome appearance; but it is becoming the fashion to crop the hair and to dress it in the fashion of the Europeans.

291

The Nayar women wear an inner garment round the loins and this is covered by an outer garment which is usually two-and-a-half yards in length and one-and-a-half yards in breadth. Sometimes, instead of two cloths, one cloth sufficiently long for the purpose is worn. The dress is white, and sufficiently decent to cover the lower part of the body, and a small upper cloth serves as a covering above the waist. The Nayar women of the present day wear petticoats and cover the upper part of their body with a piece of cloth. It is curious to notice that this form of dress does not find favour (in the rural parts) with the Nambuthiris who are either their landlords or to whom they owe some kind of allegiance or subordination. The absence of any covering for the bosom in ordinary female dress has drawn much ridicule on the Nayars, and this custom has been much misunderstood by foreigners. So far from indicating immodesty, it is looked upon by the people themselves in exactly the opposite light, for among them prostitutes only cover the breasts. "A custom has in it nothing indecent when it is universal," as one of the travellers philosophically remarks (Dall). It is, in fact, a mark of disrespect to one's own elders and betters for either a male or female of the Nayar caste, and of all castes

NĀYAR

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- 291 "if the Census Commissioner had enjoyed the privilege of living among the Nāyars, he would not have accused them of an 'excess of females.' The most beautiful women in India, if numerous, could never be excessive." Concerning Nāyar females, Pierre Loti writes* that "les femmes ont presque toutes les traits d'une finesse particulière. Elles se font des bandeaux à la Vierge, et, avec le reste de leurs cheveux, très noirs et très lisses, composent une espèce de galette ronde qui se porte au sommet de la tête, en avant et de côté, retombant un peu vers le front comme une petite toque cavalièrement posée, en contraste sur l'ensemble de leur personne qui demeure toujours grave et hiératique."]
- 515 The Nāyars are particularly cleanly. Buchanan writes that "the higher ranks of the people of Malayala use very little clothing, [824] but are remarkably clean in their persons. Cutaneous disorders are never observed except among slaves and [302] the lowest orders, and the Nāyar women are remarkably careful, repeatedly washing with various saponaceous plants to keep their hair and skins from every impurity."
- 296 The washerman is constantly in requisition. No dirty
- 292 cloths are ever worn. When going for temple worship, the Nāyar women dress themselves in the tattu form by drawing the right corner of the hind fold of the cloth between the thighs, and fastening it at the back. The cloth is about ten cubits long and three broad, and worn
- 301 in two folds. The oldest ornament of the Nāyar women is the necklace called nāgapatam, the pendants of which resemble a cobra's hood. The Nāyar women wear no ornament on the head, but decorate the hair with flowers. The nāgapatam, and several other forms of neck ornament, such as kazhultila, nalupanti, puttali,

* L'Inde (sans les Anglaises).

seems to have been reserved specially for them. It would be well worth the study of persons acquainted with other districts of the Presidency to ascertain whether somewhat similar functions to these (protection and supervision) did not originally appertain to the Kāvalgars of Tamil districts and the Kāpus in the Telugu country, for both of these words seem to have come from the same root as the Malayālam kāmam. And it is significant that the Tamil word now used for proprietorship in the soil is kāni-yāchi, to which word the late Mr. F. W. Ellis in his paper on Mirasi Rights assigned a similar derivation."

The occupation of the Nāyars is described by Mr. N. Subramani Aiyar as "comprising all kinds of worldly pursuits. So late as the end of the eighteenth century, there were with the then Mahārāja of Travancore a hundred thousand soldiers, consisting of Nāyars and Chovas, armed with arrows, spears, swords and battle-axes. The chief occupation of the Nāyars is agriculture. Cultivation of a slipshod, time-honoured type is the forte of the Nāyar, for which he has always found time from times of old, though engaged in other occupations as well. In the Velakali, a kind of mock fight, which is one of the items of the utasom programme in every important temple in Malabar, the dress worn by the Nāyars is supposed to be their ancient military costume. Even now, among the Nāyars who form the Mahārāja's own Brigade, agriculture, to which they are enabled to attend during all their off-duty days, goes largely to supplement their monthly pay. Various other occupations, all equally necessary for society, have been, according to the Kēralavakasakrama, assigned to the Nāyars, and would seem to have determined their original sub-divisions. They are domestic servants in Brāhman